

Preached at GBC on //25
“Sanctified, Preserved, and Called”

Jude 1:1,2

When it comes to all the truths and doctrines set forth in God’s Word we know this to be true: “*All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.*”(II Tim.3:16,17) This religious, unbelieving world uses the book of Jude, as well as other writings throughout God’s Word as a tool to keep their followers always doubting as to whether or not they are saved. The reason they do so is because they are convinced this is the only way to keep them on what they consider “the strait and narrow.” **HERE’S THE THING: THIS SORT OF ACTION WILL ACCOMPLISH THEIR GOAL IN FALSE, WORK BASED, FREE WILL RELIGION**, frightening sinners to do this and don’t do that, hoping they can achieve eternal life. Those Jews who stood before Christ asked Him – “**What shall we do, that we might work the works of God?**”(Jn.6:28) Christ’s answer revealed their **HERETICAL THOUGHTS CONCERNING SALVATION** with the **TRUTH** – “*This is the work of God, that ye believe on Him whom He hath sent.*”(Jn.6:29) While the Scriptures clearly reveal God’s hatred of sin, as well as His righteous judgment on the reprobate, none of what is recorded is intended or designed to promote doubt, anxiety, fear of punishment, nor is it intended to promote legal, mercenary obedience in those “*born of God.*” The Apostle John declared – “*And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*”(I Jn.5:11-13) The other Apostles stated it similarly – “[There is] *therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*”; “*What shall we then say to these things? If God [be] for us, who [can be] against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God’s elect? [It is] God that justifieth. Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*”(Rom.8:1;31-34) Peter wrote – “*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you, Who are kept by the power of God through faith to salvation ready to be revealed in the last time.*”(I Pet.1:3-5) Jude (**INSPIRED BY THE SAME HOLY SPIRIT**) starts and ends this epistle with the same comforting truth – **Read Vss.1,2; 24,25**. Jude’s purpose in the majority of this Epistle was to point out to God’s elect the awful state of the reprobate, contrasting it with their blessed state “*in Christ*” in order to comfort and encourage them in their time of sojourning in this present evil world.

Look at Jude’s opening words – “*Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.*” The author of this book is Jude – **Turn over to Lk.6:13-16**. This is the same “Judas” who after Christ told them: “*He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him*” asked Christ the following question: “*Judas said to him, not Iscariot, Lord, how is it that you will manifest yourself to us, and not to the world?*”(Jn.14:21,22) Like the other Apostles, Jude humbly described his

office in Christ's church: "**The SERVANT of Jesus Christ.**" The original word translated "**the servant**" means 'a slave, either voluntarily or involuntarily'. James, Peter, and Paul declared the same thing of themselves and their office within the church – They were all **BONDSLAVES** of Jesus Christ. Listen to **YLT** – "Judas, of Jesus Christ a servant." As Christ's bondsman, inspired by God the Holy Spirit, Jude writes his epistle to the church of God, those who are "**sanctified**", "**preserved**", and "**called**". (We'll look at this more closely in a moment) I can appreciate the way Mr.Hawker wrote of this: "To whom should the servant of Christ minister, but to the household of his Lord? I beg once more, that this may be well noticed. I have all along particularly pointed this out to the reader, **that it is to the Church, and not to the world, the servants of our God and Savior write.** They, who would be supposed to have more mercy than God himself, are willing to overlook, or have not known this distinguishing character of those holy writings of the Apostles. Let not the reader. Jude writes to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Think of the awesome responsibility of their office as Christ's Apostles to His church! That's why we read **Eph.4** in the **CALL TO WORSHIP**. Listen to these verses – "**And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive.**"(Eph.4:11-14)

Having set forth his office as an Apostle and his purposed in writing this letter, Jude next makes it clear to **WHOM** he was writing these words – "**to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.**" There is something to be said about "**preaching Christ**" in "**simplicity**" or 'singleness'. The Holy Spirit made this clear by the words He directed Paul to right to those at Corinth – "**For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.**"(II Cor.1:12); "**But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.**"(II Cor.11:3) That being said, I don't want to over complicate what Jude was declaring by these words we're looking at today. By these **SIMPLE WORDS** the Apostle Jude sets before us those who are truly redeemed by the Lord, those to whom he was sent by God to minister to in his role as an Apostle. Jude wasn't concerned about what the reprobates thought, nor did he think what these reprobate false prophets **BELIEVED, THOUGHT, and TAUGHT** could eternally affect those who are "**sanctified**", "**preserved**" and "**called**". Jude clearly and doctrinally set before his readers (**including believers in every generation**) the perfect harmony of the Triune God in the salvation of God's elect. We see in this declaration **EACH PERSON** of the Godhead working in perfect harmony to glorify and honor the true and living God as "**both a just God and a Savior.**" **First of all**, Jude declares of God's elect, His bride, His church, "**to them that are SANCTIFIED by God the Father.**" By these words Jude attributes to God the Father the sanctification of the church. When the unregenerate mind thinks of sanctification, they always consider it as God making sinners holy over time. That's not the Scriptural meaning of sanctification. The phrase "**to them that are sanctified**" is a single word in the original which means 'to make holy ceremonially, or **TO VENERATE**'(which means 'to regard with great respect'). Most religious people assume the words "**sanctify**", "**sanctified**", or

“**sanctification**” speak of one being made holy progressively. **The question is:** What did Jude mean by this? Our Lord used the same word concerning Himself when He said to the Jews – “*Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*” (Jn.10:36) Did Christ mean by this statement that God the Father **MADE HIM HOLY? ABSOLUTELY NOT!** Christ by these words meant **HE WAS GOD’S CHOSEN**, the One promised and prophesied in the Word of God those Jews studied – “*Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*” (Isa.42:1) Christ was God the Father’s **CHOSEN** servant. That’s exactly what Jude meant when he stated “*to them that are sanctified by God the Father.*” God the Father **SANCTIFIED** the church when He chose them in the everlasting covenant of grace “*before they had done any good, or evil.*” Peter stated of God’s church – “*But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past [were] not a people, but [are] now the people of God: which had not obtained mercy, but now have obtained mercy.*” (I Pet.2:9,10) Peter’s words were a restating of Moses words – **Exo.19:5,6**. As those “*born of God*” we should often think of God’s everlasting love to His church seen in God’s sovereign election. It is to this source, from the election of grace, and the being given to Christ, and chosen in Christ, that the Church is kept by the power of God, through faith, unto salvation. The Holy Spirit moved Paul to write: “*We are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.*” (II Thess.2:13-14) **Secondly** the Apostle Jude declared the church of God to be those “*preserved in Jesus Christ.*” Listen to **YLT** – “*and in Jesus Christ kept*”. The Greek word translated “*preserved*” means ‘to guard from loss or injury by keeping the eye upon’. The entirety of the church’s preservation rests “*in Christ*”, seeing the church was chosen in Christ and are **ONE WITH CHRIST**. John stated it this way – “*Herein is our love made perfect, that we may have boldness in the day of judgment: BECAUSE AS HE IS, so are we in this world.*” (I Jn.4:17) Paul declared of all the church “**IN CHRIST**” – “*Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will, To the praise of the glory of His grace, wherein He hath made us accepted **in the beloved**. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*” (Eph.1:3-7) In God the Son, this preservation or being kept is **ETERNAL**, seeing we were chosen in Christ **BEFORE** time began. We were **KEPT** in and by Christ when we fell in Adam. **Think about it this way:** The church was preserved and kept in Christ Jesus **BEFORE** we were called to Christ. Which brings us to Jude’s **THIRD** statement concerning the church of God: “**CALLED.**” This word translated “*called*” is the same word Paul used in one of the most known and quoted verses – “*And we know that all things work together for good to them that love God, to them who are **THE CALLED** according to [his] purpose.*” (Rom.8:28) Even though Jude didn’t add the blessed name of the Holy Spirit, **i.e., called by the Spirit**, yet it is implied. In the economy of redemption, this is the office of God the Holy Spirit, to call God’s elect from darkness to light, from the power of sin and Satan to the true and living God – “*For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*”

(II Cor.4:6) Think back to our study on Jn.14-16 concerning Christ's words about the "**COMFORTER**" – Jn.14:17; 15:26; 16:13. Paul told those at Galatia: "*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*"(Gal.4:6) Paul wrote to those at Ephesus concerning the calling of the Spirit – "*In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.*"(Eph.1:13) Turn over to Titus 3:3-7. The importance and necessity of this great grace of the Holy Spirit in calling the elect is seen in the fact that until God the Spirit calls, none of the elect of God have any apprehension of the **GOD THE FATHER'S LOVE IN ELECTION**, or **GOD THE SON'S WORK OF REDEMPTION**.

Let's look at Vs.2 – "*Mercy unto you, and peace, and love, be multiplied.*" Here's YLT of these words – "*kindness to you, and peace, and love, be multiplied!*" How differently the true servants of the Lord speak to His sheep! The hireling, i.e., false teachers, of whom the majority of this letter deals with, instead of comforting and encouraging the sheep with the mercy, peace, and love of God, threaten and demand their hearers to "*do as they say, not as they do*" – "*For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*"(Matt.23:4) The true servants of God follow the example of their Lord in all their dealing with His sheep, from the newborn babe to the eldest member in the household of faith – "*Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light.*"(Matt.11:28-30) Jude pronounces not just mercy, peace, and love on the church of God, but pronounces a **MULTIPLICATION** of mercy, peace and love. The word translated "*be multiplied*" means '**TO ABOUND**'. When you think about it, "*mercy*" is a perfection of our God. Mercy is seen in God's electing grace toward His people – "*For he said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that wills, nor of him that runs, but of God that shows mercy.*"(Rom.9:15,16) Jeremiah declared: "*This I recall to my mind, therefore have I hope. [It is of] the LORD'S mercies that we are not consumed, because his compassions fail not. [They are] new every morning: great [is] thy faithfulness.*"(Lam.3:21-23) God's mercy is multiplied to us in His sending Christ into this world to redeem us. Mercy is seen in His forgiveness of our sin. Mercy is seen His regenerating work by His Holy Spirit. Mercy is seen throughout the whole of our salvation. Jude next declares a multiplication of "*peace*", not to all men without exception, but only to those "*sanctified by the Father*", "*preserved in Christ Jesus*", and "*called*" by the Holy Spirit. Paul told those at Phillippi – "*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*"(Phil.4:7) The only way the child of God has "*peace*" with God is through a God-given knowledge and understanding of God's gracious work in reconciling His people to Himself through Christ's accomplished work of redemption. But finally Jude declares a multiplication of "*love*" to the church. Not so much a love one to another (**which believers should truly love one another**), but a fuller understanding and awareness of God's eternal, unchanging love to every one of His chosen people – "*Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*"(I Jn.4:10) This **KNOWLEDGE** always results in a true love of God by every elect, redeemed, justified, regenerated and converted child of God – "*We love Him, because He first loved us.*"(I Jn.4:19) What comfort and encouragement such a pronounced blessing affords all those "born of God."

